Volume V Chicago, Ill., March, 1929 Number 12

The Liberal

OUT FROM THE HEART OF NATURE

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came
Like the volcano's tongue of flame,
Up from the burning core below
The canticles of love and woe.

The word unto the prophet spoken
Was writ on tables yet unbroken;
The word by seers or sybils told,
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.

Ralph Waldo Emerson.

Published monthly by

The Peoples Church

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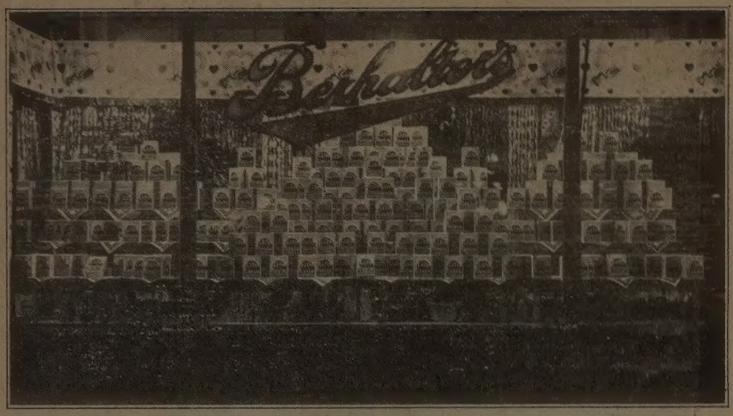

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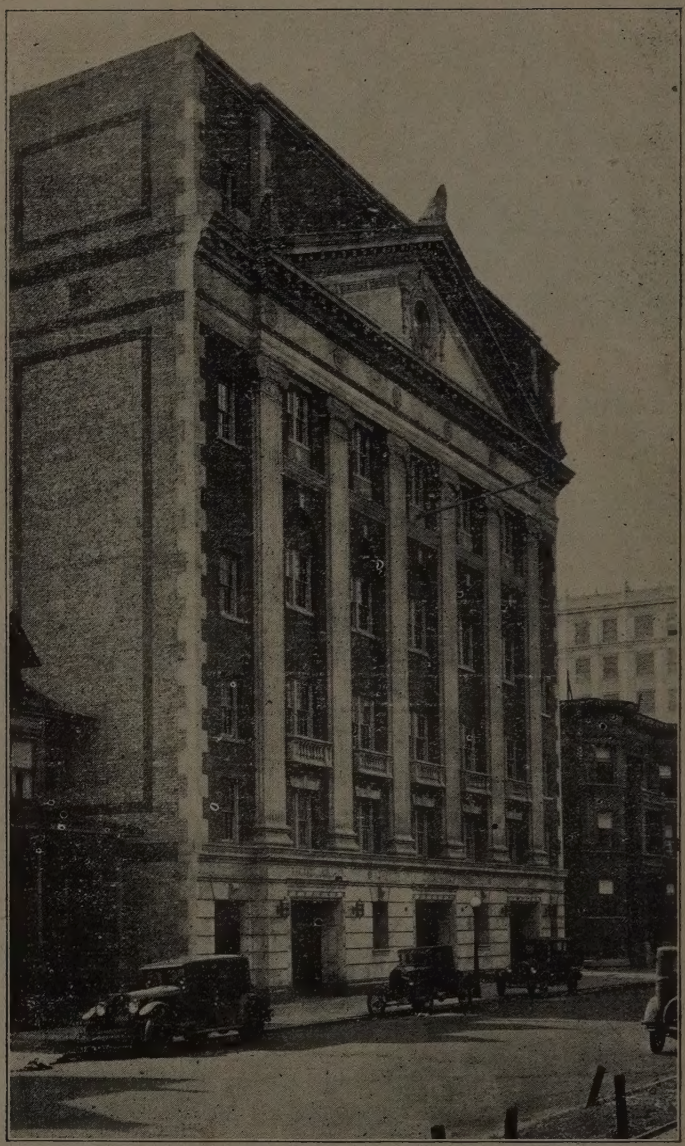

THE PEOPLES CHURCH OF CHICAGO

THE LIBERAL

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Application made for Entry as Second Class Mail at the Post Office of Chicago, Ill.

Volume V Chicago, Ill., March, 1929 Number 12

MEDITATION

By Dr. Preston Bradley. Given in The Peoples Church Sunday, February 10, 1929. Stenographically Reported

After the rest of the night, after the closing of the week, after all the labors of the day, after gladness and sorrow, after victory and defeat, after suffering and rejoicing, we again, in our accustomed place, lift our voices and unite our hearts.

We are grateful for the week, grateful for the sleep of the night and the rest, and now, in the beauty and stillness and quiet of this moment together, we lift our hearts and our souls toward the heights, and we have a great standard by which to gauge that today.

May we see him—lonely, sad, furrowed and lined with the responsibilities upon his shoulders. May we see Lincoln resting quietly belonging to the ages. May we see the throbbing heart that had as much love in it for those who were unfortunate, poor and lonely, as any man who ever lived, save none. May we measure our life today by his; may we find time, amidst all of the sadness, for the note of gladness which was his. May the confidence of humor, that was so much a part of him, be ours as well, and may we stand firm, strong with our shoulders against the burden of life, and may we bear all that we can, all that body, heart and soul can stand; may we bear our burden like him. Sweeping down through the centuries, he comes upon the chariot of justice and the wings of poetry to sing and shout the fire and flame of achievement, and may we see him clearly in this age, and in this day.

We are grateful that we have had such men among us; that among the tragedies and failures that we can see such a man; that civilization can produce such a work of art, and that we can stand in his presence and feel the sublime radiance of his integrity. May the steel, that was the iron of his soul, become ours. May the elementalism which was his become ours, and may the eternal confidence in the moral rectitude of life become ours.

And, Infinite Heart, toward which he turned, a part of which he was, may the spirit of truth and beauty and love abide in our hearts. We could not end our morning meditation with our eyes closed and our minds united, and our hearts one, without remembering all those who are ill and shut in and old and tired, and may the spirit of comfort rest in the hearts of our own church family that was so deeply touched this past week with death. May those that are lingering in hospitals today feel the radiance, the beauty of this service, and may it give them inspiration and courage. And now take every heart listening, and every heart present, and may we cleanse our hearts, and cleanse our bodies, and cleanse our minds of everything that might interfere with the highest and finest ingathering of the supreme good.

"LINCOLN IN THE LIFE OF TODAY"

By Dr. Preston Bradley. Delivered in The Peoples Church of Chicago, February 10, 1929. Stenographically Reported.

From the test of reputation there are two Lincolns, the Lincoln of Lincoln's day, and the Lincoln of today.

From the test of character there is but one Lincoln, the Lincoln of all time.

Abraham Lincoln continues to be the challenge of all analytical observers who are attempting to measure and determine the standards of personal greatness. In spite of all who knew him, and they are rapidly passing from the scene of life, even to the extent that those who know those who knew Lincoln, are becoming less and less, still Abraham Lincoln today is the same great challenge to the analyst, the biologist and the philosopher.

I think one of the reasons for the increasing character of the life and personality of Abraham Lincoln is to be found in the fact that he was so preeminently simple. Had Abraham Lincoln been a more complicated genius, it would have been easier to have determined his qualities, for paradoxical as it may seem to you, very frequently the most complicated and intricate personalities are those that are the most easily fathomed. Abraham Lincoln's simplicity is the inspiration for the challenge as to the quality and the character and the depths of his great personality. Because he was so simple, because he was so unostentatious, because he was a purist, a purist in his thinking, a purist in his living, a purist in his statesmanship, a purist in his scholarship, because Abraham Lincoln was such a purist, he had all the simplicity that is associated with the superlative of genius and character.

If this is true of Lincoln that only passed away in the latter part of the nineteenth century, and was only born one hundred and twenty years ago on next Tuesday, what shall we say of the Lincoln that shall live a thousand years from today? If his character, so simple and pure,—and I am using the word "purist" in its philosophical sense,—if that is true one hundred and twenty years after the life, what will be true with the increasing opportunities which analysis has to determine the quality, structure and character of men of genius in the future?

It is paradoxical to see simplicity at its best and yet to find it so complicated. Abraham Lincoln's contribution to this world is a contribution which comes to us in the form of an unprecedented simplicity, and I speak no irreverence, but rather with tribute to both, when I compare that simplicity to the carpenter of Nazareth, the poet of Galilee. There was a similarity in the structural formation that ran through these two lives, and the parallel of birth, of poverty, of utter lack of social distinction, of none of the trained scholarship of the day in which they lived, not the products of academies, of the universities, or the colleges of their day, they were great twin streams of similarity that finally converged at this focal point of simplicity, and there is nothing that is more difficult to analyse than simplicity. Complicated people, intricate types, are always fathomable, but simple types, types without veneer, types of such superior genuineness that there is never any doubt about their lives, such types always constitute a definite challenge.

What about the Lincoln of Lincoln's day? I know in these days, the Lincoln of today is continually the Lincoln of adulation. If

one were to even intimate today a severe criticism of Abraham Lincoln, one would be severely reprimanded by the reactions that would necessarily follow, but in Lincoln's day, it was quite another matter.

The character of an individual is determined quite as much by the character of the people who do not like him as it is by the character of the people who do. A person's enemies are the certain indexes of the real character of the person despised. There are some people in the world that you cannot afford to have as your friends; there are other people in the world who add to the value of your character by the manner in which they despise you. To be hated by some is always a compliment to the one who is hated, and this was true of Abraham Lincoln as it is not true of any other character in American life. I do not mean to infer that Abraham Lincoln's enemies were all of them despicable men and women, for they were not, but what I do mean to imply rather definitely is this: that their real understanding of the problems which faced the somber mind and heart of Abraham Lincoln they themselves possessed an insufficient at-onement with the problems of their age to see in the mind and heart of Mr. Lincoln the solvent of their own problem. Consequently, the enemies of Abraham Lincoln, at the time of his life, do not all reflect an incompetency of their own character but they do reflect an incompetency of their own intellectual capacity to see in Mr. Lincoln the solution of the problems that were vitally concerning the political life of the period. When you hear a man like Edwin M. Stanton, who was Secretary of War in the Lincoln cabinet, say, as he did in 1857, that Mr. Lincoln was a "plain fool," and later on when Mr. Lincoln heard that that remark had been made by the Secretary of War Stanton, the characteristic reply of Mr. Lincoln, which revealed again his utter simplicity, was not at all what your reply would have been, nor mine. Well, perhaps, like Longfellow's John Alden I had better speak for myself, but I know what my reply might have been, because I know fairly well my temperament. No man could say about me, if it was a man whom I held in high esteem, without either taking it back, or proving it—and he probably could do the latter. (Laughter) Mr. Lincoln's reaction to that was simply again the evidence of his great simplicity, for when the messenger came to him and said: "Mr. Lincoln, the Secretary of War has just called you a plain fool," Mr. Lincoln's reply was: "Well, the Secretary of War Stanton usually knows what he is talking about, I think I shall drop in and see him," and there the matter ended.

But that was not all. Mr. Lincoln probably had, at the time he lived, more vicious enemies, with the possible exception of Mr. Woodrow Wilson, than any other president who has ever lived. More men and women who absolutely despised him, who saw in him incompetency and political acumen that enabled him to use the postoffice for political advantage; who saw in Mr. Lincoln a political acuteness that placed him in the category of a most clever politician—he had those enemies. If you want to see what the writers of the period had to say about Lincoln, go and look at the old files of the New York Tribune and read them and you will find articles written by Horace Greeley, and cartoons by Thomas Nash, and there you will see, as every cartoonist reflects in his age, the attitude of the people as shown by their reaction. We find there that a group of scholastic and intellectual East simply seemed to possess a blanket of blindness in regard to the depth of this man's character, so much so that Nathaniel Hawthorne wrote an article for the Atlantic Monthly which the editor had to

blue pencil in a great many places in order to publish it. Nathaniel Hawthorne never fathomed the depths of Abraham Lincoln. He raised the quandary as to the disaster which had happened in the life of the United States that a man of his quality and his character should, at a critical moment, be at the helm of the Ship of State, and he even intimated again that probably the first thing that Mr. Lincoln would do, when he called a cabinet meeting, would be to put his feet upon the cabinet table and begin the deliberations with a funny story. There were those at that time who could not see the depth of this man, because he was so simple.

Springfield never warmed up to Abraham Lincoln. They always accepted him in a cool, matter-of-fact manner. There were only three people of that period that seemed to grasp the character of Abraham Lincoln. They were accepted in New England as of rather a scholastic character. One of them, and how proud I am to say this, was one of the three major minds that America has yet produced in the realm of philosophy, Ralph Waldo Emerson. Emerson saw in Lincoln the real depth of the Lincoln personality, and the other one was a poet, James Russell Lowell, who recognized in Lincoln the qualities of his character, and the third one was the one poet in America who was able, because of a similitude of genius, to see through all the veneer about Lincoln into the inner quality of his character, and that poet was Walt Whitman. Of all the men of the times and of the period that we would expect to know Lincoln, Walt Whitman would be supreme. There was in him the tang of the earth, and the tang of elemental things.

Lincoln came an unknown. You will remember that time when he made his first speech at Madison Square Garden in New York. How he appeared there in homespun with a fashion tie for a stock about his neck that no well-dressed New Englander had worn for thirty years, his trousers that did not at all harmonize with the proper thing in trousers in the period, with home made boots that were thick and heavy and pounded as he walked the streets. And you will remember that Lincoln felt the testing hour had come as he walked onto that platform at Madison Square Garden, almost an audible sneer came from a very discriminating audience. Lincoln, sensitive, as all genius is sensitive, was fully aware of the reaction there. I love to sit sometimes and think of him in those few moments that are so serious to any public speaker those that immediately precede his address. No one who is not creative has ever known the agony of the first three, four or five minutes preceding any man's address, a real agony of soul that comes. I can see Lincoln in the agony of that moment, and when the chairman announced that "the speaker of the evening is the Honorable Abraham Lincoln of Illinois," there were almost sneers from that audience, and we are told that as he arose to speak the applause was only complimentary and of a very, very indefinite type. Abraham Lincoln walked to the front of that platform, after unwinding those long legs of his—one of his early critics of the period said that the most interesting thing about Abraham Lincoln was to see him unwind his long legs just before he got up to speak. Nathaniel Hawthorne also mentioned the same thing in some of his articles, as did also Thaddeus Stevens, and William H. Seward wrote an article in which he cast some reflections upon the President of the United States, and one of them was a very broad hint that it would be to the advantage of the United States if Abraham Lincoln would resign his office in favor of a much more competent individual, notably the man who wrote the article.

But I like to think of Lincoln there before that audience on

trial. Lincoln knew what the East was, he had served as a member of Congress. He was defeated for the first political office he ever ran for when he was a candidate for the legislature of the State of Illinois, he was defeated for that office and later he ran for Congress, served one term, was defeated for re-election. The Black Hawk War came on and he became a captain and his political career seemed over.

He did come out of the West unknown, and he must have appeared rather grotesque and homely to those people of that East.

But he faced them and the moral integrity and intellectual sublimity of the man captured them, and the jeers and sneers at his clothes were soon forgotten as the melody and beauty of his speech gradually wove a fabric about him that was impregnable to the sophistry and platitudinous criticism of those who were not worthy to tie his shoes. Abraham Lincoln came from that utterance, went out into the city of New York, rode alone on a horse car to the old hotel where he was staying and an observer has told us that when he walked across the lobby of the hotel after that speech, the creaking of his boots could be heard and the drummers jeered and sneered at Lincoln of Illinois. But a year or two later he went back to New York, and this time behind the prancing team, the best span of horses the stables of New York City could produce, in an open carriage, the same somber, real, elemental Lincoln, who bowed from one side to the other as the homage of a great city was placed at his feet. No more romance in the world than can be found in this drama of the life of Abraham Lincoln.

Now, Abraham Lincoln, to me, my friends, becomes increasingly great because I can detect in him two things that, to me, are eternal things. The first is this—Abraham Lincoln, by the natural course of his own heroism, possessed a moral and intellectual clarity that came out of the elementalism.

Abraham Lincoln never wasted a word; there was never an utterance which he ever made in public, or pen, paper or letter, that he ever wrote, that you could take out one word without the entire ensemble suffering, and that has not been true of any other president of the United States. Abraham Lincoln's mind was so superbly educated, for he was educated at the highest, without any academic degrees, without university-training, without the props always given in what we think of as an educated mind. Abraham Lincoln had none of these, but he was the finest educated man of his period, or of his age. And what was that education? It was an education that came to him because of his persistent quality to analyse down to the bottom. Again, and again, and again, we are told of how his father would have company in the evening and they would argue and discuss politics, and how Abraham Lincoln would seize every word and jot them down and after retiring in the little cabin home where the snow would sift through onto the coverlets of his bed, we find his mind going over and over again the purity of words. He knew the three sources—the King James Version of the Bible, the Life of Washington, the History of the United States as well as the Ordinances of 1787. These, together with the statutes of the State of Indiana, gave Abraham Lincoln a purity of source which enabled him to produce some of the finest classics. His writings were never cluttered by a lot of useless phrases or glittering adjectives that brought nothing to the thought he had in mind. One of the most remarkable minds, Socratic in purity of his analysis, impossible to take out of it one single word anywhere—he never dissipated his intellect, he kept it straight to the fact right straight through. And the other great

characteristic which I desire to submit to you this morning is the fact that Abraham Lincoln possessed, as few men of the world have ever possessed, a moral confidence in the ultimate perfection of the principle of rectitude. There was never a moment in his life when he doubted, or waivered, in the moral order of the universe. He anchored to a philosophy that found expression in the clarity of that phrase that "Right makes Might." And like every other man who possesses that as a fundamental of his character, Abraham Lincoln, where right and wrong were involved never learned to compromise. No man who has that elementalism in him ever knows how to compromise. Jesus could not do it. Lincoln could not do it. The greatest statesman America has ever produced could not do it, right or wrong. The greatest tribute to the character of Theodore Roosevelt is found in the fact that his enemies and his friends knew where he stood, and he was governed by that moral persuasion as part of his character; and the enemies of Woodrow Wilson knew where Mr. Wilson stood. It is only little men that try to play both ends against the middle in life. It is only little men who try to straddle the fence and turn both ways at the same time. It is only men that greet you with a smile and open palm and then stab you in the back when you are turned that you need to fear. No man need ever fear of having for an enemy an open faced, open minded, uncompromising man. You do not need to fear such men as enemies. Abraham Lincoln's moral rectitude was to be found in that fact. Do you remember the expression of it? Well, here it is: "Be sure you are right," then what? Call a committee meeting, find out what the other people expect you to do, organize a convention? "Be sure you are right, then"—what? **"GO AHEAD!"** Why, such a policy on the part of the men and women of the world would revolutionize this world in a hundred years. To be sure you are right and then go ahead. When Abraham Lincoln had to face that question, what did he do? Why, the sensitiveness of his own nature, sensitive as a woman's, revolted when he saw black men in chains, and when the hammer struck the slave block in New Orleans it pounded against the soul of Abraham Lincoln, and he heard that hammer in 1860 and it never ceased beating for him. Running through the whole business there was the pounding of the hammer at the auction of the slave market of New Orleans, and no wonder that a man, constituted with a character like that could look into his heart and say: "If I ever get a chance to hit that thing, I'll hit it hard." A man with his character could not hit any other way but hard. Strong people never use gelatine for hammers, nor putty for swords, strong people are sure they are right and then you get in line or you get hurt. That was the character of Abraham Lincoln —simplicity itself. And that philosophy that Abraham Lincoln had. What I like to call a sort of divine fatalism. We know he never joined any Church. A gentleman in this city is going to speak today on "The Conversion of Abraham Lincoln." I am sorry I cannot hear it, I would very much like to hear that address. When Abraham Lincoln reached the great hour of his crisis, twenty of the twenty-three ministers of Springfield, stood against him, and when he was a candidate for Congress, Peter Cartwright, his opponent, used the fact that Abraham Lincoln thought for himself in religion as an argument against voting for Abraham Lincoln for Congress, and how gloriously did Abraham Lincoln answer it when one night they said to him: "Peter Cartwright is saying a lot of bad things about you." "Well, Peter has to talk about somebody." And after Peter had talked and talked

about the fact that Abraham Lincoln was not a proper man for Congress because he was not a Christian, they finally inveigled Abraham Lincoln to attend one of Peter Cartwright's revival meetings, and he sat back by the door. There was Peter Cartwright with all the bombast and the fury of his attitude, and he saw Mr. Lincoln and he shouted: "There sits Abraham Lincoln! Abraham Lincoln, if you do not change your beliefs you will go to a place—" and then he turned on himself—"while Peter Cartwright will go to Heaven, Mr. Lincoln, where are you going?" And Lincoln arose and said: "Peter, I'm going to Congress." (Laughter) And he did. (Continued laughter).

Now, of course, about Abraham Lincoln was that sublime mysticism that comes to all great men. He was a mystic, one of the greatest we have ever produced. What do I mean? Abraham Lincoln knew that there were certain experiences of the soul that only belonged to those that could ripen into them by the experiences of life. He had relationships with that cosmic oversensitiveness of his life. I love to think of Lincoln at the end.

Now I am through. Oh, can one ever get through talking about Lincoln? While I stand here things suggest themselves so rapidly that I cannot find places to pick them out and put them into my sermon, but one thing has great interest for me as evidencing the great quality of his character and simplicity. When he went down to the battlefield of Gettysburg, he went down on the train from Washington and he was worried about that Gettysburg address. The mighty orator, Edward Everett was to precede him, and Edward Everett was received with great acclamation and spoke for two hours on the battlefield of Gettysburg with all of the grace and beauty and charm of a great orator. He closed amid the plaudits of the multitude, and as he went by Lincoln, Lincoln could light up a situation in life by humor, he believed in a sort of divine pantheism that God was in everything. There sat Lincoln on that platform at Gettysburg and Edward Everett went by flushed with the victory of a great ovation which was music to his ears, and Lincoln looked up into his face and there were tears in Lincoln's eyes. Somehow, always tears with Lincoln—through his smile there blended the mist of tears. The experiences of his love life, seeing only one son grow to manhood, those little fellows that he loved, I can see him walking with Tad looking at the stars, and that dear life broken by death. And when Edward Everett went by, Lincoln looked up into his face and said: "There is nothing more for me to say, I must not speak, you have said it all." But the chairman was already introducing him, and he said: "Ladies and Gentlemen, I have the honor of introducing to you Abraham Lincoln, the President of the United States." And Lincoln unwound his long legs again, we are told, and walked out before that audience. He brought his great right arm to the sky, pointing his finger towards the sun, and he said: "Fourscore and seven years ago our fathers brought forth upon this continent a new nation." He only spoke two minutes and a half and there is not a person listening to my voice, there is not a person in this audience, that can tell me one word of Edward Everett's two hour oration; and there is not a person in this audience who could not repeat for me, almost the entire speech of Abraham Lincoln. One was oratory, the other was literature. And this man, This Man, THIS MAN, with the simplicity of the mountains, the poetry of the sea, the limitlessness of the sky, this man belonged to us. He came from our soil and in his coming he has brought hope to all the world, for wherever human liberty is being fought for today

his words are being sent. From aeroplanes in Russia they are dropping the words of Abraham Lincoln; in the heart of Mexico. in Western Arabia, in the dark tom-tom regions of Africa they are printing the message into eighty different languages and dialects. Universal mind! Universal heart, and he will never rest quietly even in his tomb until human liberty that he loved more than he loved his own life is a realization for the sons of men.

THE "MARCH-HILL"

By Grace Thayer Bradley.

March has come blustering around the corner buffeting and blowing us about most impolitely. But it doesn't frighten me one bit! I sing "oh! tra-la-la" right in its face, and I say "growl and roar all you please—you old March lion—you can't last very long anyway, because"—and I become gleeful —"because, you Mr. March Wind, the twenty-first of this month is the first day of spring no matter what you say!" "Oh! Ho!" he says, and blows another freezing gale that is well nigh discouraging!

Never-the-less,—you may see color—if you've an eye for it,—in the shadows cast by the gaunt trees and bare shrubbery, they no longer are cold drab, and there is a rosy blush to the violet veil of sunset when daylight slips into twilight and lingers an hour or so before dark; there is just the faintest tint of orange creeping into the willows and some of the bushes, and sparrows are fluttering about on dark sodden lawns chirping musically; it is the first song of spring one hears—the musical note of little grey, bedraggled, sooty, city sparrows,—it is the only time in all the year that they are musical! And their tone is sweet to one listening for spring!

I have a box of primroses in my sunny window, I do love primroses in March they have such smiling little faces, and seem so suggestive of garden borders. I breathe in the sweet scent of earth when I water them, and looking at them I plan whole plots of my summer garden. After all what does it matter if the March wind does howl when in the mind's eye one can see a garden all abloom? Surely the trees need the March wind to shake them out of their winter's sleep and make them stretch their arms! Some morning we will look out and every tree and bush and blade of grass will be coated with crystal "sugar snow", as a parting gift from Winter, and as soon as the sun shines warm and golden upon it what a dripping and thawing there will be! Then we will know that we have reachd the top of "the March hill" and soon will be rolling down the other side into a glorious spring time.

An old man over in Michigan used to say when it came this time of year "Wall—if I can jest make the March hill I'll be alright!" Sometimes the "March hill" seems pretty steep.

"—O Wind
If Winter comes can spring be far behind?"

were the poet Shelley's words, but I say "O Wind! When March comes Spring cannot be far behind!"

BOOK CHATS

It is always gratifying to me when members of the radio audience and others write and ask me for the poems and readings which I use in the services of the Peoples Church of Chicago. It evidences an interest beyond the sermon. Many hours of careful

searching are spent in finding just the right readings and poems which blend in to the ensemble of the service. An effort is made to have the entire service as one expression—Organ, chorus, poem, reading, hymns, sermon and benediction must all contribute to the spirit of true worship and the thought of the service.

One of the most frequent expressions found in the radio mail is this question: "Will you kindly send me the poem Dr. Bradley read this morning?" or "Where can I find the reading which Dr. Bradley used in the service?" Every request of this character is always answered. It has been somewhat easy this winter to answer the request for the readings almost without exception for all of my pulpit readings have been taken from one book. I usually have two readings every Sunday —one from the sacred scriptures and one from the so-called secular altho I am unable to tell the difference between them based on the above classification. Both are inspired and neither are infallible.

Every minister who reads selections apart from the Bible in his services is everlastingly indebted to Robert French Leavens for his most remarkable collection of unusually appropriate reading selections which he has called "Great Companions"; they are readings on the meaning and conduct of life from ancient and modern sources. This most valuable little book with a most beautiful and serviceable format was first published in April 1927 by the Beacon Press, 25 Beacon St. Boston, Mass., and has now run into three editions with another on the way I am informed. Copies may be procured from the Chicago office of the Beacon Press at Unitarian Headquarters, 105 S. Dearborn street, direct from the publishers in Boston, or at the most complete book store of W. P. Blessing at 63 E. Adams St. Chicago. Parenthetically speaking, I wish every lover of books of the better sort would visit Blessing's shop. There is no better or more complete line of religious books in the middle west. Gracious clerks and a genial proprietor make a visit an event to every book-lover. No urging, no intrusions, no sales pressure,—one can browse around undisturbed. I read a little book thru there the other afternoon and Blessing lost a sale!

The book "Great Companions" must be seen and felt to be appreciated. It has a very complete index of subject matter which greatly facilitates finding the reading apropos to one's subject. The book is indispensable to me and I am most grateful to Mr. Leavens for saving me hours of valuable time.

I wish it to be thoroughly understood by all who come in contact with the work of the Peoples Church of Chicago that the Church desires to be a helping and serving Church. Your requests are never ignored. Our office is open every day during business hours. Every radio letter which is signed with name and address is read by myself. They frequently are taken on railway journeys and somehow I manage to read them all.

All radio mail is first opened by the secretary. Checks and contributions are immediately entered on the books by the treasurer and then the letters are passed on to me in packages of fifty to a hundred. Unsigned communications I never see. I enjoy the radio letters. They are a constant source of encouragement, our radio audience is ever growing and the broadcasting of our entire service is, in some ways, the most important aspect of our ministry. I wish I knew personally every one of the hundreds who have written me in these years of my radio work.

P. B.

THE RADIO MAIL BAG

The radio mail brings us many kinds of letters but seldom do we receive one that we think is more distinguished than one which came from a veteran of the civil war, Mr. Geo. W. Fox, of Rockford, Ill. We do not feel that we are committing a breach in giving his name, for he certainly should be proud of being a G. A. R. veteran. His interesting letter follows: "I have listened to your address on Abraham Lincoln and it is the finest tribute to the man of 1861-1865 at the head of government I have ever heard, and I have heard a great many. I lived in Jacksonville, Ill., from 1850 to 1907 and have seen Mr. Lincoln a great many times, for he stopped at the hotel my grandfather kept in those days in that place. I knew of the opposition to him for a good many democrats put on the white rosette badge of South Carolina and paraded the streets defying anyone to take it off, and my father was one of them. But in 1863 father raised a regiment, the 101st Illinois Infantry. I went in after he got sick and came home. I am now eighty-five years old, well and able to get around. I thank you for that magnificent address."

From one of our Chicago radio friends, Mr. H. R. M. came the following that may suggest something to others. "We are told that which we pick from the air is ours, and I have done my share of picking, however, I feel a bit guilty.—I remember when a boy (some 40 years ago) an old neighbor placed a sign on his fence that read—"you can pick from the ground but keep out of my trees." Most of us boys did our share at picking them too! I finally felt ashamed and began helping him mow his lawn. Now I have begun to feel somewhat like that again. For a great many Sundays it has been my privilege to "listen-in" on your Sunday services and I am thankful for the great good I have received through the Broadcast. I have been inclined to stay in Sundays but my heart is willing and I enclose a check to help the broadcast expense, and I assure you that you will hear from me again soon."

Oh! how many pick apples—or sermons—and show no gratitude!

G. T. B.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

THE PEOPLES CHURCH

LAWRENCE AVE., Near Sheridan Rd.

Sundays—10:45 A. M.

Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago; National Federation of Religious Liberals, Chicago.

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THE LIBERAL

Published monthly by The Peoples Church.
Preston Bradley ..... Editor
Grace Thayer Bradley.....
..... Associate Editor
Mrs. Thos. A. Harrison .....
..... Subscription Mgr.
941 Lawrence Ave. Long Beach 6878
Wm. Saunders ..... Business Mgr.
7028 N. Clark St. Rogers Park 0220
Mail all subscriptions to the Subscription Manager and all matters in regard to the advertising to the Business Manager.

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REGULAR EVENTS

School of Religious Education Sundays, 9:30 a. m., Channing Hall.
Woman's Club—Every Monday.
Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.

IN MEMORIAL

Another loyal member of the Peoples Church has been taken. Mr. Oliver Mullin who for many years seldom missed a service, died Feb. 19th. He was a member of the choir when it was first organized, but of later years dropped out.

Wherever Dr. Bradley made a public address in the city Mr. Mullin would be there if he knew of it. And after attending Church Sunday, he went Monday evening to the Roger Sullivan High School where Dr. Bradley addressed the Parent Teachers Association, returning to his home he retired and slept soundly until awakened by the crackling of flames and the smell of smoke. Rushing to the kitchen he found it all ablaze. He got his wife, children and aged mother out safely, then he remained to fight the fire even after the arrival of the fire department. Mr. Mullin was severely burned and was taken to the Ravenswood hospital where he died before dawn.

The strength of a character is not determined by what it does in the routine of life but by what it does in the emergencies!

Mr. Mullin met the emergency by sacrificing his life.

THE WOMAN'S CLUB

Two delightful card parties have been given by the Woman's Club of late—The first on St. Valentine's Day, was held at the Illinois Woman's Athletic Club, and was largely attended, everyone seeming to enjoy the afternoon thoroughly.

The second party given in the Walnut Room at Marshall Field's Mar 14th was also well attended, and a wholly delightful affair. At four o'clock quite an elaborate Tea was served, with delectable sandwiches, salted nuts, ice cream "an' everything" in pretty style. How many friends are made, pleasantries passed, and quarter hours enjoyed over a wee cup of tea! It goes a heap further toward harmonious fellowship than a game of bridge, for even friends may disagree considerably over trumps!

On Mar. 11th the Woman's Club had the honor of having on their platform the President of the Illinois Federation of Women's Clubs Mrs. J. Marc Fowler, who made an interesting address, and on this same program Mr. Wm. Paglin, violinist, introduced by our music chairman Mrs. Lacey Winn, played a group of exquisite violin numbers. The programs in the Educational Dept. have been very interesting also. Mar. 4th was another Philosophy morning, this one being Bergson, the fifth of the mornings spent in the study of Philosophy. Mrs. Dawson May proved a very able chairman on this date. Music and Art Day will be a full program on Mar. 18th when Mrs. Ernest Weim will read a paper on "Beginning of American Music", and "Etching and Its Development" will be the subject handled by Miss Meta Roth Brand. Dr. Bradley will be the speaker of the afternoon on Mar. 25th and after the lecture a social hour will be spent in Preston Bradley Hall when tea will be served. We are proud to announce that one of our most active members has had a new honor bestowed upon her. Mrs. Geo. Schulten who is our Educational chairman and has carried through a most interesting program in that department this season, and also chairman of the bazazar—a tremendous—and oftimes I fear thankless—task, has been elected President of the Uptown Players of The Peoples Church. We extend heartiest congratulations to Mrs. Schulten—and to the Uptown Players—for we know what a capable worker they have placed at their head. The sympathy of the entire Club is extended to Mrs. G. A. Schweizer in the loss of her husband, Mr. G. A. Schweizer, which occurred on Mar. 10th and to Mrs. C. E. Anderson in the loss of her mother, also

Mrs. Wine in the loss of her father.

Sorrow as well as love makes all the world akin! When the dark hours come into our lives the bonds of friendship and Church draw all the closer.

G. T. B.

THE UPTOWN PLAYERS

With each passing month the contribution of the Uptown Players is more and more artistic. Their offering for March is a three act play entitled "Thru the Windows" by the well-known Chicago playwright, Robert Kasper. This will be the initial performance of the play. It is certainly a compliment to the director, James Griffin, and to the Players, that he has entrusted his new play to their interpretation. "Thru the Windows" will be presented March 20 and 21 in Channing Hall.

At the annual meeting and luncheon of The Drama League of Chicago, March 26, Mr. Griffin will present the Uptown Players in a one act play, "A Monument to Eighty Bones" by Polly Mac Manus. And on March 27 the Uptown Players will make their bow to the Playwrights Theater in another one-act play by Polly Mac Manus, entitled "Heek." Thus—our Players are receiving recognition on all sides.

THE GIRL SCOUTS

The Girl Scouts are a very delightful part of our Church family. They make themselves generally useful upon all occasions and—certainly they are ornamental as well—in their pretty green uniforms. In February they gave a very pretty play before a large and enthusiastic audience. The play was written by the Scoutmaster Capt. Roma C. Stanch, and entitled "Who is Winnefred Ames?" A few days after the play was given Mr. Thomas A. Harrison, Treasurer of the Peoples Church, received a note from Capt. Stanch enclosing a check for twenty-five dollars for the Building Fund. The Pastor and the Board of Trustees greatly appreciate this gift from the Girl Scouts and commend their cooperation.

"If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.

These narrow gates: First, "IS IT TRUE?"
Then, "IS IT NEEDFUL?" In your mind.
Give truthful answer. And the next
Is last and narrowest,—"IS IT KIND?"

And if to reach your lips at last
It passes thru these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

—From the Arabian.

BOBBIN AND SHUTTLE

It was a day in February,
A million snowflakes danced and swirled,
And wove a garment gossamery,—
A cover for the naked world.

With this necessity agreeing,
Old Sol held not himself aloof,—
The weavers' bobbins overseeing
And shooting shuttle-rays of woof.

My neighbor stood on his veranda;
He hailed as I was passing by,
And voiced his cheery propaganda,
His gaze directed toward the sky.

Quoth he: "For four-score years and over,
My life throughout has been like this;
I never saw the storm-queen hover
But on her lips she bore a kiss.

"The eye of day is never sleeping,
In summer's heat or winter's cold;

Thru clouds its glance is slyly peeping.
And leaves a color-band of gold.

"Then why to gloom our thoughts resigning,
If we behold a storm cloud lower,
When right up there the sun is shining
And sending us a silver shower?

"And why our sighs and our repining
Whene'er he hides his smiling lips?
He's busy making silver lining,
On golden arrows putting tips."
—Albert Judson Fisher.

CHURCH NEWS

Dr. Bradley kept the following engagements during the month of February:

3, Morning, sermon, Peoples Church.
3, Evening, sermon, Peoples Church.
4, Faculty Meeting, Church School.
5, Address, Oak Park Woman's Club.
8, Address, Friday Forum, Y. M. C. A.
10, Morning, sermon, Peoples Church.
10, Evening, sermon, Peoples Church.
11, Morning, address, Bartlette Organization.
11, Noon, Liberal Minister's Association.
11, Meeting Board of Trustees, Peoples Church.
12, Address, North Shore Kiwanis Club.
12, Radio Address. Station WLS Chicago.
14, Address, Anderson, Ind.
15, Anniversary Address, Madison, Wis.
17, Morning, sermon, Peoples Church.
17, Evening, sermon, Peoples Church.
18, Noon, Liberal Minister's Association.
18, Evening, Parent Teachers' Association.
20, Address, Underwriter's Banquet.
21, Noon, Meeting Chicago Public Library.
21, Afternoon, Washington Address, Y. M. C. A. High School.
22, Washington Address, Milwaukee, Wis.
23, Meeting, Chicago Library Board.
24, Morning, sermon, Peoples Church.
24, Evening, sermon, Peoples Church.
25, Afternoon, address, Irving Park Woman's Club.
25, Evening, address, Laymen's League.
26, Address, Kiwanis Club, Rockford, Ill.
28, Address, Church Dinner, Peoples Church.

Funerals

Feb. 2, Dr. James Philip Galoon. Interment, Rosehill.
Feb. 4, Mrs. Angeline Schroms. Interment, Oak Ridge.
Feb. 6, Mr. William Dernell. Interment, Ridgewood.
Feb. 8, Mrs. A. G. Carpenter. Interment, Michigan.
Feb. 8, Mrs. Frank Gould. Interment, Iowa.
Feb. 16, Mr. Fred C. Rowley. Interment, Montrose.
Feb. 18, Mr. Earl V. Wilson. Interment, Acacia.
Feb. 21, Mr. Oliver Mullin. Interment, Rosehill.
Feb. 25, Mr. Edward N. Abrams. Interment, Graceland.
Feb. 28, Mrs. Harold C. Spensely. Interment, Rosehill.
Feb. 28, Mrs. Charles L. Lenth. Interment, Montrose.

Weddings

Feb. 9, Berrien W. Tarrant and Jean C. Jackson.
Feb. 19, Alva O. Rust and Hazel Stadt.
Feb. 21, Fred T. Colclasure and Gertrude Robson.
Feb. 22, Edward F. Rice and Grace E. Rogers.
Feb. 27, Christian A. Eitel and Edna Nolte.

With this issue The Liberal completes five years of its history.

With the April number it begins a new volume. The editors are going to make this an anniversary number. Plans are being formulated to make The Liberal next year the best church paper possible. It is an auspicious time to become a subscriber. By sending one dollar and twenty-five cents to the secretary, Mrs. Thomas A. Harrison, Church office, 941 Lawrence Ave., the magazine will be sent to any address in the world. Why not subscribe for some of your distant friends and thereby increase the ministry of the church?

BECAUSE OF YOU

(Written in honor of your last Sunday's inspiring sermon which captivated me by its beauty and fascinating rendition.)

Is anybody happier because you passed his way?
Does anyone remember that you spoke to him today?
The day is almost over and its toiling time is thru,
Is there anyone to utter now a kindly word of you?

Did you give a cheerful greeting to the friend who came along?
Or a churlish sort of "howdy" that vanished with the throng?
Were you unselfish, pure and simple as you passed on the way?
And is someone mighty grateful for the deed you did this day?

Can you say tonight with the day that is slipping fast,
That you helped a single brother of the many whom you passed?
Is there someone rejoicing over what you did or said?
Does the man whose hopes were fading now with courage look ahead?

Did you waste the day or lose it?
Was it well or poorly spent?
Did you leave a trail of kindness or a scar of discontent?
As you close your eyes in slumber, did you think what God would say?
You have earned one tomorrow by the work you did today?

One of your many friends and admirers,

Charlotte Korwyn.

PULPIT MEMORIAL FLOWERS

For the past two years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education meets every Sunday morning at 9:30 in Channing Hall. There are classes for all ages. The curriculum is based upon the needs of students and is prepared with a careful consideration of the latest methods in religious education. There is a faculty meeting once a month in which the work of the school is reported and plans for betterment and advancement considered. New teachers and students are being enrolled and the school is having its best year. Parents are invited to attend the sessions and become familiar with the work which is being done. A Cradle Roll has been started and several names have already been added. Parents are asked to register their children in this department where the child is not old enough to attend the sessions.

THE ORIGIN OF THE BRAHMO SAMAJ

The Brahmo Samaj owes its origin to Rammohun Roy, a native of Murshidabad, Bengal, who early in life displayed deep interest in religion accompanied by great independence of thought. At sixteen years or age he wrote a paper condemning idolatrous practices associated with the religion of his forefathers, an act which resulted in his departure from home. Acquaintance with the Sanskrit and Arabic languages made Muhammadan thought familiar to him. During a three years' stay in Tibet he studied Buddhism. He settled at Benares and mastered Hinduism, and, when, through the study of English, he was introduced to Christianity he regarded it as a duty to take up the study of Hebrew and Greek that he might more thoroughly appreciate the contents of the Christian Bible.

At the age of forty-two, retiring from a post he held under the Government, Rammohun Roy entered upon a period of study and experiment which were to culminate in the founding of the Brahmo Samaj.

In 1815 he founded, in Calcutta, the Atmiya Sabha, or Spiritual Association, which held weekly meetings, at which texts from the Hindu scriptures were recited, and hymns composed by the leader and his friends were chanted. This effort proved to be short-lived. Later in association with the Rev. W. Adam, he was responsible for the holding of Unitarian services in English, but after a trial lasting several years, the venture was brought to a close. Friends suggested to Rammohun the starting of an Indian service and this suggestion led to the establishment of the Samaj. The first meeting was held on August 20, 1828. The movement proved successful enough to warrant the erection of a building especially adapted to the needs of the society, and on January 23, 1830, its opening took place. The Trust Deed declares that the building "should be used as a place of public meeting of all sorts and descriptions of people without distinction for the worship and adoration of the Eternal, Unsearchable and Immutable Being who is the Author and Preserver of the Universe, but not under or by any other name, designation or title peculiarly used for and applied to any particular Being or Beings by any man or set of men whatsoever and that no graven image statue or sculpture carving painting picture portrait or the likeness of anything shall be admitted within the said building____ and that in conducting the said worship no object animate or inanimate that has been or is ____ recognized as an object of worship shall be reviled or slightingly or contemptuously spoken of ____and that no sermon preaching discourse prayer or hymn shall be delivered made or used in such worship but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the Universe to the promotion of charity, morality, piety, benevolence, virtue and the strengthening the bonds of union between men of all religious persuasions and creeds."

The grand idea of Rammohun Roy, which, says Mr. N. C. Sen in an address delivered in London in 1924, "has perhaps eluded the observation of his shrewdest critics, was to blend together all seeming anomalies in a sublime consistency and find a harmonious unity in all discrepancies. His object was to promote the universal worship of the One Supreme Creator, the Common Father of Mankind."

Rammohun accomplished the abolition of Suttee, the immolation of Hindu widows on the funeral pyre of their husbands. For many years he conducted an unflagging attack upon the practice, writing, speaking and using every means within his grasp, until he secured the support of Lord Ben-

tinck and the Government, and saw the illegalising of Suttee six weeks prior to the opening of the Brahmo Samaj building.

Rammohun now felt at liberty to make a journey to England, a journey which might have had great significance for Anglo-Indian relationships but for the untimely death of this great Indian leader while staying at Bristol in 1833.

RELIGIOUS PRINCIPLES OF THE BRAHMO SAMAJ

1. There is only one God, who is the creator, preserver, and saviour of this world. He is spirit, infinite in power, wisdom, love, justice, and holiness, omnipresent, eternal and blissful.

2. The human soul is immortal and capable of infinite progress, and is responsible to God for its doings.

3. Man's happiness in this and the next world consists in worshiping God in spirit and in truth.

4. Loving God, holding communion with him, and carrying out his will in all the concerns of life, constitute true worship.

5. No created object is to be worshiped as God, and God alone is to be considered as infallible.

TO BE DISLIKED

Why do some people have a fixed capacity for gaining ill will? What are the qualities and habits which cause dislike of them? The question is plainly answered, and at length, and it is made palatable by the gentle irony of the author, Ada Ruth Alley, in The Missouri Wesleyan Christian. She asks the observance of eight rules, and she guarantees you will get people in this still unregenerated world to hate you. First, always correct statements varying from the original; second, give no credit for a feat, but say "Anybody can do that"; criticize other people's friends freely; fourth, disagree with every remark made, or with as many as possible; fifth, bring into every conversation your favorite topic; sixth, get and keep the center of the stage; seventh, boast of relative or friend who can surpass the world; eighth, be a damper on other people's enthusiasms. Do these things, says Miss Alley, and you will be able to enjoy the public library as if it were a private reading room. — "The Christian Register."

THE MYSTIC SENSE

What the "mystic" is, it is sometimes vouchsafed to us to know with authentic sureness. Helen Keller has the gift. She says:

I cannot imagine myself without religion. I could as easily fancy a living body without a heart. To one who is deaf and blind, the spiritual world offers no difficulty. Nearly everything in the natural world is as vague, as remote from my senses, as spiritual things seem to the minds of most people. I plunge my hands deep into my large Braille volumes containing Swedenborg's teachings, and withdraw them full of secrets of the spiritual world. The inner, or "mystic," sense, if you like, gives me vision of the unseen. My mystic world is lovely with trees and clouds and stars and eddying streams I have never "seen." I am often conscious of beautiful flowers and birds and laughing children where to my seeing associates there is nothing. They skeptically declare that I see "light that never was on sea or land." But I know that their mystic sense is dormant, and that is why there are so many barren places in their lives. They prefer "facts" to vision. They want a scientific demonstration and they can have it. Science, with untiring patience traces man back to the ape, and rests content. It is out of this ape that God creates the seer, and science meets spirit as life meets death, and life and death are one.

A trained kindergarten teacher is employed by the church to look after the children during the time of the church service. Parents are invited to bring their children to the Library Room just east of Channing Hall where the teacher will receive them. The Kindergarten Department is in session from 9:30 to 12:30 every Sunday.

DAY BY DAY

When the Great Ones of the world come, they bring conflict with them; or their coming had no significance. The multitude which drifts down with the stream places its trust in the ebbing current of humanity. But, for him who would work the boat of life up the stream, there is unending toil.

Rabindranath Tagore.

To enjoy Bank Holiday is one thing: to enjoy yourself is another.

Dr. L. P. Jacks.

Everyone interested in the aims and work of the church is invited to make a regular subscription to its support. Such subscriptions may be paid on a weekly, monthly, quarterly, semi-annual or annual payments system, in accordance with the convenience of each individual. Application for subscription blanks or weekly envelopes may be made in the church office. The church office is open every day during business hours.

The Peoples Church desires to be a serving and helpful church. If you know of any cases of sickness, distress, or trouble where you think the attention of the pastor would help kindly call the church office. All engagements for the naming service, weddings, funerals or any other engagements must be made direct with the church office. The church office is open every day during business hours. It is closed on Saturday at noon. The telephone is Longbeach 6878. Mrs. Harrison, the secretary, will be glad to give information or attend to all engagements.

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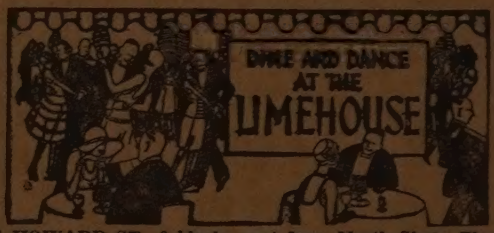

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